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Brief descriptions of the historical and cultural background of the Bannock, Cayuse, Coeur d'Alene, Kutenia, Kalispel, Palouse, Umatilla, Walla Walla, Yakima, Spokane, Klamath, Sanpoil, Nespelem, Colville, Quinault, Quileute, Makahs, Klaliam, Lummi, Cowlit, Puyallup, Nisqually, and Nez Perce Indian tribes of the Northwestern United States are presented. Further information is given concerning the educational, housing, and economic development taking place on the reservations of the Northwest today. A list of points of interest and activities in the area is included. (DK)

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INDIANS OF THE Northwest

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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Introduction

The white man found Indians of the Pacific Northwest for the most part friendly to visitors and eager to establish a system of trade. It was soon apparent, however, that the white man was no visitor. He came to stay, and thousands upon thousands came behind him.

The Indians fought back but disease, famine, and war soon took their toll, and some tribes were decimated. Chief Joseph of the Nez Perce summed it up: "Hear me, my chiefs. I am tired; my heart is sick and sad. From where the sun now stands, I will fight no more forever."

But another kind of fight goes on. Today, the Northwest Indian is struggling for a better economy, improved health conditions—a share in the material blessings of America's society. From where the sun stands now, he will see a constant improvement in his life.

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INDIANS OF Washington Oregon and Idaho

Long before white explorers first penetrated the wilderness of "Oregon Territory," the vast Northwest area now making up the States of Washington, Oregon, and Idaho was occupied by dozens of Indian tribes of at least 14 distinct linguistic families: the Athapascan, Chinookan, Chemakuan, Kiturahan, Kalapuyan, Kuan, Wakeshan, Shoshonean, Salishan, Hokan, Penutian, Klamath-Modoc, Shahoptian, and Takelma.

Collectively they represented two major and sharply differing cultures: one east, the other west of the high Cascade Mountain range running the length of Washington and Oregon.

Some 25 distinct tribes of the seminomadic Plateau Indian culture ranged over the dry uplands of what are now Idaho and the eastern sections of Oregon and Washington. West of the Cascades barrier, large Indian populations belonging to the culture of the Pacific Northwest flourished in the moist coastal strip, their lives built around a natural abundance of fish and forests.

Indians of the Plateau

Dominant and perhaps most typical of the Plateau way of life were the numerous and powerful Nez Perce and Northern Shoshones, but many other groups figured importantly in the region's Indian history. Among them were the Bannocks, Cayuse, Coeur d'Alenes, Kutenais, Kalispels, Palouse,

Umatillas, Walla Wallas, Yakimas, Spokanes, Klamaths, Sanpoils, Nespelems, Colvilles, and, to some extent, the Paiutes. On both sides of the Columbia River, which separates Washington and Oregon, the enterprising Chinooks and their numerous relatives were paramount both before and after the coming of the white man—the Chinooks proper along the coast and the Chinookans on the Plateau lands.

All Plateau tribes were traditionally fishermen and hunters who wandered over the country in small, loosely-organized bands searching for game, wild seeds, berries, and the greatly valued root of the camas. With basketry techniques that ranked among the best in North America, they wove the grasses and scrubby brush of the Plateau into almost everything they used, including portable summer shelters, clothing, and even watertight cooking pots. The westernmost of these Indians fished the two great rivers which cut across the Plateau—the Snake and the Columbia—for salmon coming up from the Pacific.

Having no clans, Plateau Indians counted descent on both sides of the family. There was little formal organization. The few tribal ceremonies centered around the food supply.

In the early 1700's, horses were introduced among tribes of the tri-State region, and they became highly skilled horsemen who counted their wealth in terms of the new animal. Becoming more mobile, many groups pushed toward the east

Yakima Indian seated in the doorway of a rush-mat covered teepee. (PHOTO: COURTESY, SMITHSONIAN INSTITUTION)

and took on characteristics of the horse-and-buffalo Plains culture. A new breed of horse was developed, famous today as the Appaloosa, with which the Nez Perce Indians came to be identified. Members of the Cayuse Tribe became so famous as horse dealers and breeders that their tribal name has entered the American language as a synonym for "Indian pony."

By 1849, when Oregon Territory was officially established, Plateau tribes east of the Cascades were commonly referred to as "horse Indians," as distinct from the "canoe Indians" west of the mountains.

The Coastal Tribes

At least 50 different tribes once lived along the rivers and bays of the Washington and Oregon coastal areas. They were fishermen. The northernmost of them—the Quinaults, Quileutes, and Makahs living closest to the ocean, and the Klallams of the Straits of Juan de Fuca—were whalers and seagoers. They represented a transition between tribes farther south and the full-fledged "totem-pole" culture of British Columbia and Alaska. Many coastal tribes made fine basketry and wood carvings, and Indians of the Juan de Fuca Strait were famed for blankets loom-woven of dog hair.

Salmon was the foremost food. Among many tribes of the Pacific Northwest, the word for "fish" was simply "salmon." Many tribal beliefs and ceremonies centered around salmon. Coastal tribes believed salmon were not really fish but people in disguise who came from a magic village under the sea to provide them with food; and, once eaten, returned to their homes and again took the form of fish. A carefully-observed ritual attached to everything about salmon, from catching, cooking and eating it, through disposition of the bones.

The second most important natural wealth was wood, particularly the western red cedar. Although strong and durable, it was easily worked with primitive tools. Cedar planks bound together with cedar withes were skillfully crafted to make their gabled lodges. In the highly materialistic culture of the Pacific Northwest, these homes, which were often huge, helped proclaim the prestige of their owners. Seattle, a Suquamish Indian and also a chief of the Duwamish, owned a house 100 feet long, in which 10 families lived, each with its own fireplace and furnishings. Below the rafters of such houses, wooden shelves were piled with smoked and dried fish, meats, roots, berries, and fish oil.

Steamed and bent, or carved, cedar was also fashioned into boxes with lids, and also buckets, serving dishes and utensils. Cedar bark supplied clothing mats, furnishings and rope.

Wealth determined leadership in this property-conscious

Makah basket maker at Neah Bay. A traditional occupation continues. (PHOTO: MARTHA ROBERTS)

culture, increasing in display from south to north along the coast. The elaborate social structure included a hereditary nobility, a middle class, and a slave class of war captives and their descendants. Slaves were so valued that the Klallams, Lummis, and Cowlits waged war to get them. Chinooks raided the Oregon coast, and the Makahs and Quilleutes of the north raided each other.

In the Puget Sound area, Indians attached great importance to an elaborate feast known as the potlatch, which was climaxed by presentation of valuable gifts to guests. The "gifts" were actually competitive exchanges, for each recipient was rigidly obliged to respond with a potlatch of his own, where gifts were expected to be more valuable than those received.

The Coming of the White Man

The earliest European to meet coastal tribes is believed to be Juan de Fuca, who in 1592 visited the straits to be named for him. Expeditions from Spain, England, and Russia followed.

By the late 18th century, Yankee skippers had become regular visitors, sailing around the Horn to the Northwest to trade for furs. Nootka Sound was a favored port, where Nootka Indians, dressed in robes of sea otter, met arriving ships with bundles of luxurious furs. Farther south, Chinooks were the leading Indian traders, middlemen, and merchants. Their language, with additions from English, French, and other Indian dialects, became the jargon of the entire Northwest.

In 1792, a Yankee sea captain, Robert Gray, helped establish the new country's claim to Oregon Territory when he sailed up a river which he named the Columbia, after his ship.

But it was not until the epoch-making overland expedition of Lewis and Clark in 1804–06 that Indians of the Northwest Plateau made their first real appearance in world history.

In their famous *Journals*, the two explorers provided the first written description of the region and its natives, including the Shoshones, Bannocks, and Northern Paiutes who dominated the upper Plateau; the peaceful Coeur d'Alenes; the Kalispels (sometimes called Pend d'Oreilles from their custom of wearing large shell earrings); the Kutenais; and the powerful and friendly Nez Perce, whose homeland included vast areas of what are now Idaho and Oregon.

Most tribes met Lewis and Clark without hostility, and some were outstandingly friendly. A Shoshone woman, Sacajawea—now a heroine figure of the Girl Scouts—was interpreter for the expedition from the Missouri River to the country of the Northern Shoshones. Nez Perce Indians befriended and guided the expedition, beginning a tradition of cordiality to white travelers which continued for many years.

Chinooks, Spokanes, Yakimas, Killamucks, Klickitats and many other tribes along the Columbia were also introduced through the pages of the Lewis and Clark *Journals*.

After the two explorers came fur trappers and traders, encouraged by reports that the west could be reached by overland passage. They, too, were well received by most Pacific Northwest tribes, some of whom began to go into the fur business themselves. Hunting among these Indians changed from a subsistence activity to an industry which thrived for a time.

Kootenai woman in typical dress ornamented with pony beads.
(PHOTO: COURTESY OF THE SMITHSONIAN INSTITUTION)

But along with white traders came the white man's diseases. Having no immunity to them, the Indians died in appalling numbers. Along the Columbia River, main artery of travel and trade, once-teeming populations were decimated. The Chinooks, always first to meet and trade with the white man, suffered most; epidemics between 1829 and 1832 virtually wiped them out.

By 1842 the Oregon Trail reached the fertile Willamette Valley of Oregon, and whole families were moving west in covered wagons. Oregon Territory was admitted to the Union in 1849, and within a few years, Washington, Oregon, and Idaho had established separate territorial governments. Settlers cleared Indian lands, then built towns, mills, and railroads.

Indian resentment at the increasing invasion led to attacks on white settlements and missions. (One of the bloodiest was the attack on Marcus Whitman, a missionary among the Cayuse. The Whitman Mission established in 1836, became a major stopover on the Oregon Trail, and an increasing source of irritation to the Indians. The Mission was attacked and wiped out in 1847.) By the 1850's, most of the once-friendly tribes of the Pacific Northwest were fighting to defend their lands and waterways.

Treaties and Their Aftermath

In 1854, territorial governors were instructed by the Federal Government to buy out Indian rights, and a period of treatymaking began under which Northwest tribes were to be placed on reservations.

Among Indians of western Washington—they were first to be relocated—removal was at first peaceful enough, but the situation changed as they began to discover that reservations often did not include fishing or gathering grounds.

The "horse" tribes east of the Cascades were called together for treatymaking by Governor Stevens of Washington in the spring of 1855. Finding that the lands offered them were not as spacious or abundant in resources as the lands taken from them, the Indians threatened war. A Nez Perce leader stepped in as conciliator and prevented a major massacre.

In the treaty which finally resulted, reservation areas were established for the Kutenais, Pend d'Oreilles, Nez Perce, Yakimas, and 13 other tribes, who collectively ceded vast areas of land in Idaho, Oregon, and Washington Territories.

The Indian Wars

Indians in western Washington, unhappy with their reservations and angered by methods used to obtain their signatures, set upon white immigrants in a series of onslaughts. Some tribes, such as the Puyallups and Nisquallies, fought bitterly. Led by Leschi, a Nisqually chief, the campaign of the Puyallups and Nisquallies ended with an attack on the

town of Seattle which was repelled with heavy losses. Outnumbered and defeated, Leschi led a small band of survivors over the mountains. He later surrendered and was hanged.

Some "canoe" tribes remained neutral; others fought hopeless small wars for the next 15 years. The large whaling tribes to the north were more fortunate than most, since white men did not want their beaches at the time. Many coastal families, refusing to settle on reservations, roamed around the area, intermarried with whites, and disappeared among the general population.

The real leaders of the wars following the 1854–55 treaties were the "horse" tribes of eastern Oregon, eastern Washington, and Idaho. Several Northwest tribes, led by the Yakimas, banded together in a desperate attempt to drive whites out of the country. They were soon defeated but a military order closed eastern Washington to white settlement.

Discovery of gold in Washington and British Columbia in 1857 set off new Indian attacks, as miners rushed in over lands assigned to the tribes. In 1858, the Coeur d'Alenes and Spokanes, who had long declared with truth that they had never shed the blood of a white man, united with the Palouse and Yakimas to defeat U.S. forces near Rosalia, Wash.

The following September, a punitive expedition under Col. George Wright met and overwhelmed a combined force of Yakimas, Spokanes, Coeur d'Alenes, Palouse, and Nez Perce. The tribes were forced to surrender, and their horses were rounded up and slaughtered.

The Nez Perce War

Of the many wars in the region, the most dramatic was the stand of the Nez Perce, led by Chief Joseph.

Under the 1855 treaty, the tribe had ceded most of its territory and had settled on lands in Idaho and Oregon. With the discovery in the early 1860's of gold on their Oregon holdings, the area was immediately overrun by prospectors. To Nez Perce demands for enforcement of treaty terms, Indian commissioners responded by calling another treaty council at Lapwai in the spring of 1863, to persuade the Nez Perce to "adjust the boundaries of the reservation."

As discussion of the new proposals continued, the Nez Perce divided into three groups. One favored the treaty with its promises of cash, schools, shops, and other benefits. The second, although demonstrating no enmity, refused to give up any more land and asked the Government to remove white trespassers. The third objected to any treaty and demanded that Northwest lands be returned to the Indians.

As the council dragged on, and none of the rival chiefs would yield, the tribe conferred and decided to disband, leaving each leader free to negotiate separate treaties. One group then signed an agreement reducing the size of

the Nez Perce reservation by three-fourths in return for cash and new buildings. In signing, the members had no intention of betraying the rest of the tribe, believing that those who did not sign would not be bound.

But white officials, who had persuaded several unauthorized tribal members to sign in order to obtain the required number of signatures, maintained that the treaty bound the entire Nez Perce tribe.

Then Old Chief Joseph, who for 30 years had befriended white explorers, settlers, and missionaries, tore up a copy of the treaty, destroyed his long-cherished copy of the New Testament, and declared that he would never again have anything to do with the white man or his ways. He died in 1872, but his desires were carried out by his son, Joseph the Young.

Pressure was soon put on the Nez Perce to move from the Wallowa Valley to Lapwai Reservation. The Valley was thrown open to homesteaders, and an influx of white settlers began. Nez Perce protests of treaty infringements were ignored.

In 1873, President Grant, by executive order, gave back to Young Chief Joseph and his followers the northern half of their own land. The tribe continued to ask for removal of settlers from the rest of their territory. But the whites wanted all of Joseph's land. In 1875 the earlier executive order was rescinded, and the Wallowa Valley was again declared open to homesteading.

Two years later, Joseph was ordered to move his tribe out within 30 days, under threat of force. The Indians began rounding up their cattle and horses, making ready to leave the Wallowa Valley.

But on the last day a group of Nez Perce killed several whites in the Salmon River country. Troops were sent in to put down the tribe, and Joseph and his braves almost annihilated a company of soldiers in the Battle of White Bird Canyon. In some 18 additional encounters, the Nez Perce continued to outmaneuver the Army.

General O. O. Howard, with a force of 600 men, then set out to capture Joseph and his men. After a 2-day battle near Kamiah, Idaho, he forced the Nez Perce leader into a retreat that ranks among the most masterly in U.S. military history.

With his remaining handful of braves, and the women. children, old, and sick of the band, Joseph set out for the Canadian border. His journey of more than 1,000 miles led across the Rockies, through what is now Yellowstone Park, and across the Missouri River near its headwaters. Twice along the way, the Nez Perce fought and defeated white soldiers.

The courageous chief was stopped just 30 miles south of the Canadian border, defeated by Col. Nelson A. Miles, whose soldiers outnumbered the Indians two to one.

Leader of the Nez Perce in the battles with Federal troops in the 1870's, Chief Joseph proved to be a master of strategy. (PHOTO: COURTESY OF THE SMITHSONIAN INSTITUTION)

Surrendering, Joseph delivered what have become the classic Indian words of resignation:

"Tell General Howard I know his heart. What he told me before, I have in my heart. I am tired of fighting. Our chiefs are killed. The old men are all dead. It is the young men who say yes and no. He who led the young men is dead. It is cold and we have no blankets. The little children are freezing to death. I want to have time to look for my children and see how many I can find. Maybe I shall find them among the dead.

"Hear me, my chiefs. I am tired; my heart is sick and sad. From where the sun now stands I will fight no more forever."

The Bannock Wars

Following the Nez Perce defeat, there were other Indian rebellions in the tri-State area. The most important was that of the Bannocks under their chief, Buffalo Horn. Although ostensibly assigned to Fort Hall Reservation, the tribe had continued to wander over southern Idaho, fighting for their fields of camas. A series of murders and raids ended with the death of Buffalo Horn. The Bannocks, disorganized, were eventually assembled and returned to Fort Hall Reservation. A number of Northern Paiute Indians who also participated were rounded up by the army and taken to Yakima as prisoners.

Although they had fought bitterly for their traditional homes, by 1880 most surviving Indians of Idaho, Oregon, and Washington were placed on reservations, their resistance to the dominant society at an end.

NORTHWEST INDIANS TODAY

The Indian reservation population of Idaho, Oregon, and Washington are often composed of mixed groups, and the old cultural patterns have changed greatly.

Idaho's four reservations, a total area of about 644,000 acres, include Kootenai, Coeur d'Alene, Nez Perce, and Fort Hall. (A fifth reservation, Duck Valley, lies partly in Idaho but is classified as a Nevada reservation.) The State's Indian population is made up for the most part of members of the Coeur d'Alene, Shoshone, Bannock, Kootenai, and Nez Perce tribes, and totals about 7,000.

Oregon has two reservations; Umatilla and Warm Springs. Members of the Cayuse, Umatilla, and Walla Walla tribes occupy the former, while Warm Springs is the home of Warm Springs, Wasco, and some Northern Paiute tribes. The two reservations, 651,547 acres altogether, are the homes of about 3,600 Indians.

There are three comparatively large reservations in Washington today—Colville, Yakima, and Spokane—and 19 smaller ones. Total Indian lands are over 1.8 million acres. The State's Indian population is about 15,000. The present Colville "tribe" includes remnants of Lakes, Sanpoils, Nespelems, Nez Perce, Columbia, and other groups. The Yakima tribe of today is a product of a confederation formed in the middle of the last century, composed of the Yakimas proper and 13 other tribes or subdivisions of tribes.

The Bureau of Indian Affairs administers for the Secretary of the Interior his trust responsibility over these reservations. (The large Klamath Reservation of southern Oregon was terminated as a trust area in 1963.) Federal responsibility for overseeing Indian lands has led to programs of natural resource development as well as community services. Major areas of activity in recent years are described below.

Education

Full responsibility for Indian education in Washington, Oregon, and Idaho has been assumed by the State Departments of Education. There are more than 7,000 school-age Indian children in the area.

Many Indian families still have fears and doubts about the value of education for their children. The students themselves face difficulties in learning a second language, in working and succeeding in a school atmosphere that is new to their experience.

To help combat these problems, the Bureau of Indian Affairs has been cooperating with tribes and local school officials in establishing Head Start programs for preschoolers to ease the transition from reservation life to public school

Young Yakima Indians enjoy life at a tribally operated summer youth camp. (PHOTO: MARTHA ROBERTS)

classroom. Project Head Start is a highly successful activity conducted under the Economic Opportunty Act of 1964.

Students who need additional remedial help or guidance may enroll in one of the Bureau boarding schools in various sections of the country. There are now about 400 such students from northwestern reservations in boarding schools. One Indian boarding school is located at Chemawa, Oregon.

In Washington and Idaho, funds to aid needy public schools serving Indians are administered by the Bureau. These are authorized under the Johnson-O'Malley Act. The funds help provide hot lunches, transportation, remedial classes, counseling services, teachers' workshops, and supervised study halls.

Adult education is provided by Bureau specialists for older reservation dwellers who may have missed earlier opportunities for schooling.

Some occupational training in high-demand occupations is available under provisions of the 1962 Manpower Development and Training Act.

Comprehensive vocational training for Indians, including counseling, guidance, and financial assistance with training, either on-the-job or in an approved institution, is provided by the Bureau of Indian Affairs Employment Assistance Program. Those Indians who choose to find employment in areas away from their reservations are helped to do so by the Bureau and are given any training necessary so that they can qualify for the new job.

Housing

To improve living conditions on their reservations, many tribes have established housing authorities and applied for assistance from the Housing Assistance Administration for housing projects.

The Coeur d'Alene, Nez Perce, Swinomish, and Yakima Reservations have each set aside tracts of tribally owned land for 10–20 house subdivisions to be constructed under the Mutual Help plan, whereby the homeowner supplies part of the labor in exchange for equity in the house. Similar projects are planned on the Lummi, Quinault, and Umatilla Reservations.

The Yakima Reservation proved to be the pioneer in low-rent housing for the area. A 30-unit project has been completed. Similar projects are anticipated on the Fort Hall Reservation, where 48 homes have already been renovated or reconstructed under a Bureau welfare program.

Large-scale planning for community improvement is underway on the Warm Springs and Quinault Reservations. The Warm Springs Indians have engaged a private company to prepare a comprehensive plan that could be carried out over a 2- or 3-year period, with financial assistance from the Department of Housing and Urban Affairs.

At Queets Village, on the Quinault Reservation, a pilot project in total community redevelopment has been developed including new housing, roads, water and sewer systems, and other improvements for a village of about 25 families.

Credit programs, sponsored by the tribes themselves, provide financing for many home improvement and community betterment projects.

Nez Perce Indians pouring foundations for a development of reservation dwellings to be constructed under the Mutual Help Housing Program. (PHOTO: BUREAU OF INDIAN AFFAIRS)

Health

The Division of Indian Health, U.S. Public Health Service, provides health services to Indians, either through Federal facilities or under contracts with community hospitals, local physicians, or State and county health departments.

There are no PHS hospitals in the tri-State area. The Division of Indian Health operates major health centers at Fort Hall, on the Warm Springs Reservation; Chemawa boarding school; and on the Yakima and Colville Reservation. Smaller health stations have been established at Lapwai on the Nez Perce Reservation, at Auburn, Marietta, Neah Bay, Queets, and Tahalah in Western Washington, and on the Colville Reservation. Field clinics are held regularly at Wellpinit for residents of the Spokane Reservation. Due largely to PHS efforts progress is being made in improving Indian health.

A Quinault Indian, employed by the Public Health Service, dissects young salmon under the microscope in his Portland, Oregon, office. His job is to determine the degree of pollution in Puget Sound waters and its effect on fish migrating to and from the Pacific Ocean. (PHOTO: BUREAU OF INDIAN AFFAIRS)

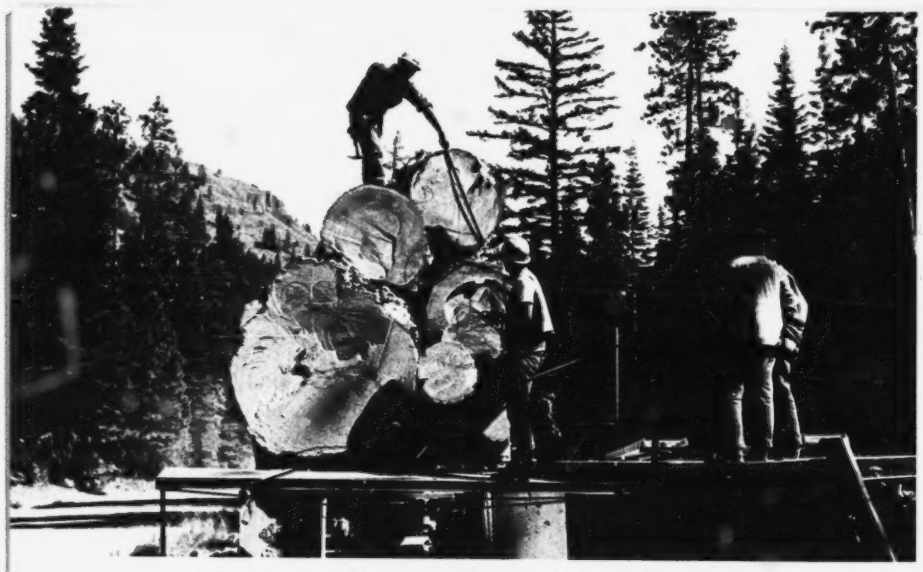
Economic Development

In the three States, tribal councils are working with the Bureau of Indian Affairs, private industry, and local community leadership to attract potential employers to Indian areas and to develop Indian-owned enterprises.

Some recent examples: A $3 million plywood plant built at St. Maries, Idaho, with the help of the Coeur d'Alene tribe now employs over 200; a furniture plant on the new Yakima Industrial Park at Wapato, Wash., employs nearly 200; a plywood veneer plant on the Spokane Reservation employs 60; a garment manufacturer at Toppenish, Wash. employs 50. The Warm Springs Tribe has acquired a sawmill and plywood plant which are now being rebuilt that employ many tribal members.

Natural Resources

Abundant timber stands constitute a rich resource on some Northwest reservations and the Bureau of Indian Affairs works closely with the tribes for maximum sustained yield of this valuable asset. The tri-State tribes own about 2 million acres of commercial forest land, with a total commercial timber volume of more than 20 billion board feet. In the last 5 years approximately $39 million worth of timber has been cut under contract in Northwest Indian forests—



Scaling a load of Douglas fir that was harvested from the Yakima Indian forest. (PHOTO: MARTHA ROBERTS)

over 2 billion board feet. Reservations leading in timber production are the Yakima, Colville, Quinault, and Warm Springs with its new tribal enterprise.

Improved management of Indian farm and ranch lands for increased tribal income is a cooperative goal of Indians and Federal Government. An Indian farming enterprise, with technical services furnished by the Bureau of Indian Affairs, is a recent example of this activity on the Umatilla Reservation. Established with an initial planting of 250 acres of winter wheat, the project will expand as funds accumulate and also provide valuable training for Indian farmers. Cattle ranching as a livelihood is growing in importance.

The Michaud Unit of a major irrigation project on the Fort Hall Reservation is a highlight of land development in the Pacific Northwest. There, a total of 21,000 acres of rangeland will be brought under irrigation when the project is completed. To date, there are 10,000 acres in production. Income from rental of the land to the Indian owners has increased from a few cents to $25 per acre since the project commenced in 1952.

Recreation Development

The natural beauties of reservation areas in the Northwest also offer potentials for recreation development. The most ambitious tourist-oriented tribal enterprise yet created in the area is Kahneeta, a mineral springs resort on the Warm Springs Reservation. Representing an investment of nearly $5 million, this complex of lodges, campsites, spring-fed swimming pools, riding trails, and fishing holes is a mecca for West Coast vacationers. A nine hole golf course and convention-sized hotel are on the drawing board.

Indeed, the recreational opportunities for the outdoor-minded American vacationing family are many in the Pacific Northwest, as the following list of places to see on Indian reservations indicates.

PLACES TO VISIT

IDAHO

Fort Hall Reservation

Sun Dances: Generally two or three held each summer during July and August.

Tribal Arts and Crafts Shop: Timbee Hall, Fort Hall Indian Agency, Fort Hall, Idaho.

Nez Perce Reservation

Nez Perce Historical Park: A scenic area including historical sites of early day Nez Perce Indians and the Lewis and Clark Expedition.

Coeur d'Alene Reservation

Lakes: Coeur d'Alene, Chatcolet, Benewah and many others in the general vicinity of Coeur d'Alene Reservation offer outstanding trout fishing as well as boating.

St. Joe River: Of geological significance because the channel of St. Joe River flows within Coeur d'Alene Lake.

OREGON

Warm Springs Reservation

Pelton and Round Butte Dams: Excellent fishing, boating, and swimming.

Kah-Nee-Ta Vacation Resort: A new tribal development. Olympic size swimming pool and two smaller pools; motel accommodations; trailer parking and camping areas; trout fishing; mineral springs.

Umatilla Reservation

Cabbage Hill: A portion of the old Oregon Trail, featuring a view of the Umatilla Basin, an awe-inspiring scene framed by timbered slopes and blue mountains.

Pendleton Roundup: This world-famous rodeo with its Indian "Happy Canyon" activities is held each year in early September. It draws heavily on local Indians for color and lore, and has won worldwide attention as a tourist attraction.

WASHINGTON

Yakima Reservation

Fort Simcoe, near White Swan: Constructed and occupied by the U.S. Army from 1856 to 1859. It is now under lease to the Washington State Park Department and is being restored to its 1856 vintage. Picnic facilities.

Annual Indian Encampment: A 10-day encampment of Indians of the Yakima Nation and neighboring tribes within the first 2 weeks of July, at the White Swan Longhouse, near White Swan, Washington. Ceremonial dancing and games.

All Indian Rodeo: Two days; held on the weekend nearest June 9, the date of the signing of the treaty between the Yakima Indian Nation and the U.S. Government. Indian cowboys from the Northwest States and Canada participate; at the Indian Rodeo grounds near White Swan, Washington.

War Dance Tournament: Three nights during the middle of April, at Satus Longhouse, southeast of Toppenish, Washington.

Indian Trade Fair: First weekend in March; sponsored by the Spelyi-Mi Indian Arts and Crafts Club in Wapato.

Makah Reservation

Neah Bay: Unsurpassed salmon sport fishing and harbor for many deep sea commercial fishing vessels.

Cape Flattery: The most western point of the continental United States offering a scenic view of the Pacific Ocean and Straits of Juan de Fuca.

Quileute Reservation

LaPush: An interesting Indian fishing village located on the Pacific Ocean.

Colville Reservation

Grand Coulee Dam—Coulee Dam, Washington.

Chief Joseph Dam—Bridgeport, Washington.

Fort Okanogan Museum—Bridgeport, Washington.

Chief Joseph's Grave—Nespelem, Washington.

Spokane Reservation

Fort Spokane—Miles, Washington: Founded in 1812 by the Pacific Fur Company and later taken over by the U.S. Army, and now maintained by National Park Service.

Swinomish Reservation

Lone Tree Point: This is a scenic area noted for its view of salt water beaches.

Tulalip Reservation

Speeb-a-dah Bay: A scenic bay in Port Susan Harbor where Indians fish for salmon by beach seine.

Port Madison Reservation

Agate Beach: Totem poles and marine view.

Chief Seattle Park and Memorial.

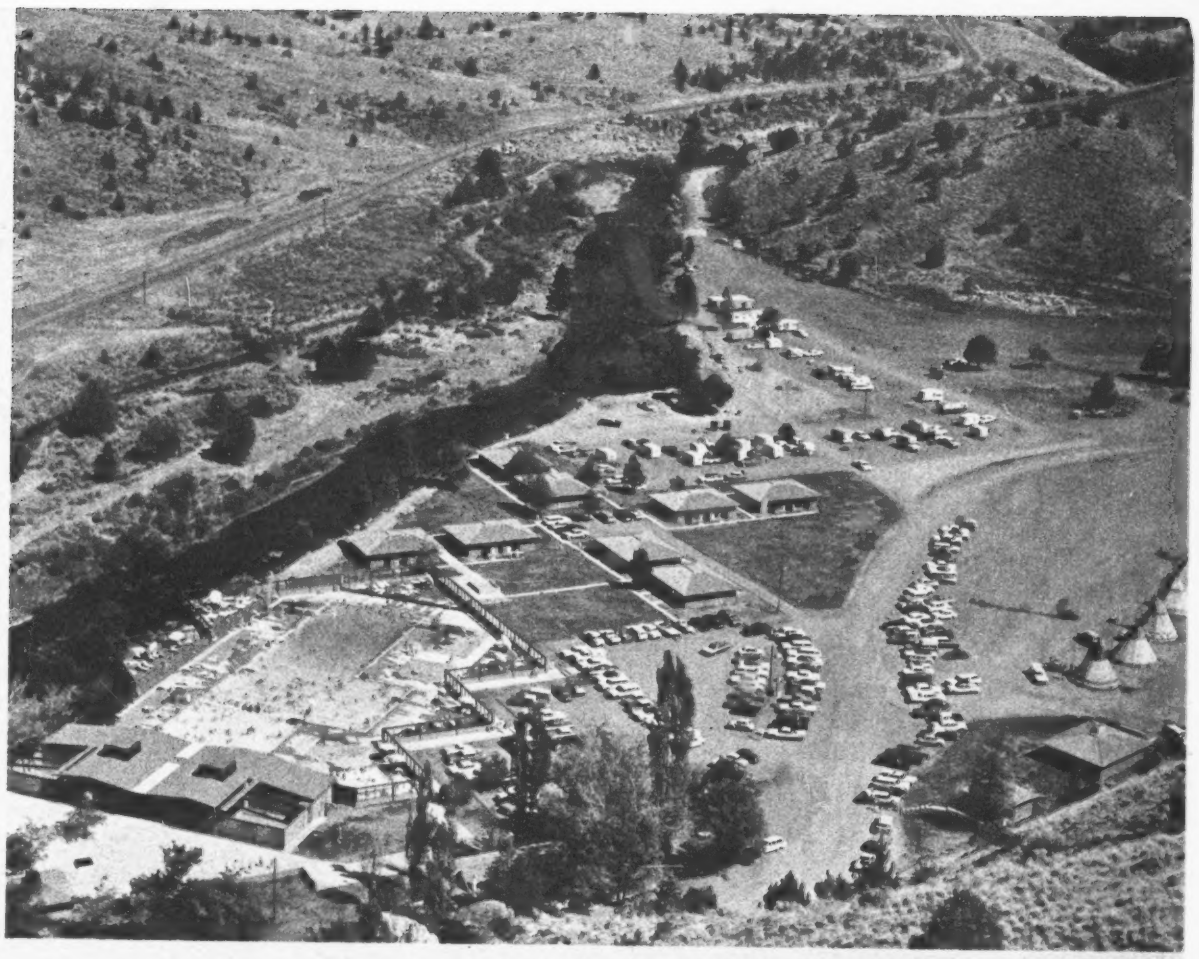
Quinault Reservation

Moclips and Taholah: Indian fishing villages on the Pacific Ocean, featuring Indian salmon fishery as well as clam digging beach.

Quinault Lake: A beautiful lake located on the edge of the Olympic Peninsula Rain Forest, featuring boating, steelhead, salmon, and trout fishing.

Whitman Mission National Monument

Near Walla Walla, off U.S. Route 410.



Kah-nee-ta (Gift of the Gods), a vacation resort on the Warm Springs Indian Reservation in Oregon, is a tribal enterprise of the Warm Springs Indians. An aerial view shows the Olympic-zize swimming pool which is fed by natural hot springs and the attractive lodging—even teepees—for visitors. (PHOTO: W. W. MARSH, PORTLAND, OREGON)

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U.S. DEPARTMENT OF THE INTERIOR
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